

# THE DIVINE LIFE

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*"Religion and philosophy are twin-sisters; the relationship between them is very intimate. Most of the problems of philosophy are the problems of religion. While philosophy struggles to gain an intellectual understanding of the real nature of man and world and God, religion dynamically tries to experience the very essence of all existence. Philosophy is man's mental movement towards God or Truth or Reality, whatever the designation of the undefinable, while religion is the movement of his heart and soul towards the same goal. Philosophy is an understanding of life and God; religion is a practical life in God. Philosophy is forever searching, enquiring, questioning; religion is always trying to feel, live, experience and realize."*

—Swami Sivananda





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15<sup>th</sup> August 1960

Sri Abie George

Santa Monica, California.

Mind is Maya. Mind is the veil that hides the Real and makes the unreal appear as real. The impure mind binds man to the wheel of birth and death. The pure mind liberates him from all beyond mind and intellect.

Assert. Slay this mind through discrimination and discipline and arise victorious. Sivananda  
May God bless you!

## RELIGIOUS CALENDAR

(Sivanandanagar)

AUGUST

17 Ekadasi

19 Pradosha Puja

21/22 Amavasya;

All-Souls Day

SEPTEMBER

1 Ekadasi

3 Pradosha Puja

5 Purnima;

Lunar Eclipse

Appaya Dikshita Jayanti

8 Seventy-fourth Birthday  
of H.H. Swami Sivananda

16 Ekadasi

18 Pradosha Puja

20 Mahalaya;

Amavasya;

All-Souls Day

21 Navaratri Puja Begins

27 Saraswati Avahana

29 Navaratri Puja Concludes

30 Vijaya Dashami

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# DIVINE LIFE

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## Self-Examination

*(Sai Giani Shah Daraz)*

We all want things, we all ask and look for things. We want better health, we want a more lucrative position, we want more business, we want more money, we want more comfort and enjoyment.

But, if we actually think for a moment, we find that we have these desires in fits and starts only. Our minds stray from one thing to another, but we never stay long enough with any one of them to make a real and lasting impression.

The fact of the matter in most cases is that we do not know what we want. Hence we usually take what we can get or what is actually thrust upon us. We do not set our minds on any one thing to the exclusion of all others. We are like children who want every toy they see, but none of them for long.

The first thing we have to do is to know our minds, to measure ourselves from every point of view, to take stock of ourselves. We must find out where we stand.

No man can live in an atmosphere of doubt or uncertainty about himself, about his own powers and abilities, without being at a serious disadvantage. Everything,

within human possibility, comes true if you desire hard enough, if you study hard enough, believe hard enough, and work hard enough.

What is really required is perfect honesty with ourselves. It is not a small undertaking, this self-investigation, self-analysis. The all-important question is, how frank are we going to be?

It is only through absolute frankness, truth, candor, that we get to the secret places of our innermost (being). A self-analysis of this kind teaches us to look into our soul, to know ourselves as we really are, to see clearly, and in measurable terms, just what it is that puts us wrong and holds us back.

Knowing ourselves means picking out the best things that make us individuals, and cultivating them to the utmost of our ability. It is this knowledge that gives meaning and direction to our lives.

Whatever our shortcomings, let us be honest enough, brave enough, to admit them; let us have the pluck and persistence to overcome them. Not a single individual can claim perfection. All of us have some faults



or weaknesses that we want to get rid of.

Maeterlinck says, "None but yourself shall you meet on the highway of fate." At the bottom of all that we are or will ever be, is our eternal self. At the root of every thought we entertain, every desire we cherish, every emotion we feel, every word we speak, every action we perform, lives our immortal self.

You may succeed when others do not believe in you, and you may fail when others do believe in you, but whether others believe in you or not, you will never succeed if you do not believe in yourself. Our highest duty is to ourselves. The difference between failure and success is the difference between a man who knows himself and a man who does not.

The varying conditions and circumstances of life may sometimes force us to take steps and to do things which are foreign

to our real nature, but underneath such divergencies lives and moves the everlasting "I am."

The search for this "pearl" must always proceed along the triple line of mind, body and spirit. First desire, second study, third faith, fourth effort, fifth devotion, sixth consecration, and seventh reward. Desire, to have, to be, and to do. Study, to know yourself. Faith, to believe in your own powers. Effort, to work out your own salvation. Devotion, to the work in hand. Consecration, to the end in view. Reward, as a natural consequence.

The question is, "Does your life control you, or do you control it?" What is your answer? All your successes or failures, your triumphs or defeats, your strength or weakness, your well-being or ill-being, your happiness or misery, are contained in your "yes" or "no" to this question.

## Truth, Love and Purity

(Sri Swami Sivananda)

Truth always reveals itself sooner or later. It is best to reveal it at the outset. Truth never hurts. If in actuality it is not so, it is not the fault of truth but the fault of the person who conveys truth in a way contrary to the second principle: 'Love.' Truth never promotes ill-will, but if it does so, it is not the fault of truth but of the person whose heart is not clean. Truth always presupposes goodwill, unselfish love, helpfulness. It knows no compromise, but if it is besetted with a delicate situation, it steers clear off the course, not of its own principle, but of that which infringes the interests of others or brings positive harm thereby. But so far as one's own life is concerned, truth does not compromise with even this much of justification.

All problems will be gradually solved if you pursue the path of truth, with under-

standing, commonsense, and deep devotion to the ideals of love and purity. It is selfishness which brings about all complications.

To live the divine life is to be dedicated to the principles of truth, love and purity. These are the fundamental tenets in all religions.

Truth denotes honesty, justice, that which is right as apart from that which is commonly held wrong, that which should be spoken as apart from that which should not be, that which should be held on to as apart from that which should be discarded.

The principle of Ahimsa or non-injury indicates love for humanity, love for all creatures, love for the sake of love, that being the sustaining principle in life, and not for the sake of selfish adjustment. It also denotes mercy, compassion, fellowship and service. Service is therefore love trans-



lated for the good of the loved one.

Purity is a corollary to the process of cleansing of the lower self through the remembrance of the Divine, selfless work, self-

control, transcending over the base impulses and cultivation of virtues. These are the main ideals on the Path. To practise them is to lead the divine life.

## A Way of Life

*(Swami Sivananda's Message to the Divine Life Society Members)*

It is a great thing, indeed, for so many of you, members of the Divine Life Society, to come under the common canopy of a broad-based spiritual idealism, an idealism which stands for self-culture, fellowship and evolution, a perspective which lifts one above the grooves of individual concerns, for the sake of meeting larger interests, for the sake of being dedicated to the values of service, mastery over lower impulses, purity of heart and mind, and aspiration for the realization of the Divine, in whatever way one is capable of aspiring in that direction.

It is a great honour for this country, where spiritual values were developed and experimented in the past on a wide and glorious scale, that there should be such spiritual seekers as you, who today endeavour to resuscitate them. This tradition of ours is not something new, this tradition of spreading and preserving ethical and cultural principles that lend sanity to life, gracefulness to our existence.

Our forebears, who had migrated centuries ago to Malaya and Indonesia, Cambodia and Thailand, our missionaries who had gone in the past to China and Mongolia and Central Asia, not to convert the people over there to their way of life or religion, but to offer them the eternal spiritual values of existence, which had been evolved in this soil, have indeed left an indelible impression in all those countries. Today, wherever there are members of the Divine Life Society, in this country and abroad, they should wake up to their responsibility of upholding the spiritual torch

through their own examples and effort.

As you all know, the teachings of the Divine Life Society do not constitute a cult or a sect or a new religion, but they bring within a unified fold the fundamental principles of all major religions and philosophies, and by themselves constitute a way of life, a way of conducting oneself as best as a human being should, a way of cherishing the best values which make one's life worth living, a way of becoming an embodiment of truth, love and purity. It is not necessary to dilate upon all these, because you are already acquainted with them. But mere acquaintance with ideals will be of no use unless you have an abundant measure of the practical usefulness of these, i.e., the ability to apply them in your daily life.

The relevance, as far as you are concerned, of these ideals is in proportion to the degree you are able to effect them in your conduct, in your aspiration. This is a particular point I should like to emphasize. The usefulness of ideals is dependent on how far they are able to withstand the rigour of rational scrutiny and the test of trials and the extension of their application.

I am sure, many of you are adequately equipped to spread the message of divine life, after being well established in it, in a way that would be appealing to the largest number of people, that should not offend anybody, that should not be forced upon anybody but should inspire the people to come into its fold by virtue of its intrinsic spiritual merit, simplicity and catholicity. God bless you all.



## Steps to Self-Realization

(Sri Swami Sivananda)

Often man wants to know the taste of a dish, before eating it; he wants to learn to swim without entering water! Theory is not experience; and, naturally disappointed, he turns away from truth, into the open lanes of aimless, purposeless, animal life.

Man is the image of God; and it is as true today as it was in Biblical times, in the Vedic period. Truth does not change; that is the criterion of truth. The quest for this truth is also eternal and ever fresh. In the heart of each individual there is this yearning to know the truth. But, to know the truth is to experience it, not merely understand it with the intellect. The latter is a wayside station, not the destination.

Man wants to know himself, to realize himself. He wants to understand the world around him. He wants to probe into the beyond, in space and in spirit. There is in him an unquenchable hunger to KNOW. He fashions the instruments with which he can acquire that knowledge. He is permanently satisfied with none. Of what use are external instruments and devices? They are but aids, often poor aids, to his own inner intelligence!

Psychology tries to analyze man's "inside." They that dare to go deep enough are staggered by the vastness of this inner field. They that graze on the surface grope in the dark. Man, the real man, remains the unknown.

The little hands of a babe cannot hold a book, nor can untutored mind read it. The little, finite, frail, impure intellect cannot realize the infinite, radiant self of man. A dirty mirror, thickly coated with dense soot, cannot reflect your face. Man's impure heart, thickly laden with the subtle impressions of countless lives of undivine life, cannot all at once reveal the Divinity that is enshrined in it.

### SELF-PURIFICATION

First things first. Clear the soot and clean the mirror, instead of condemning the mirror or declaring that it is impossible to see one's own reflection in the mirror. Wipe the heart clean of its dross, of the impurity that has accumulated over it, with the brush of purity, of love and of spiritual aspiration. Let the babe grow into a youth and be educated, before the book of life is given into his hands. Man should grow out of his bestiality, grow out of even his mere human nature and become divine; he must be educated in the art and science of Yoga or divine life, before he can understand and realize his essential divine nature.

The ancient sages, the pioneers in this discovery of the soul of man, had seen what sort of equipment the seeker after truth would need, and what preliminary training and discipline would be indispensable if he desired to realize the truth. To ignore them is to forfeit the delight of Self-discovery.

Every religion in the world, every school of religious thought, every saint or prophet, has emphasized that man must purify his heart, must grow in selflessness, in self-restraint, truthfulness, humility and purity, before he can really, truly and fruitfully seek after truth. But, man, proud of his discoveries and inventions in the plane of matter, and unwilling to shed the animal in him, vainly attempts to probe the spirit with his material instruments, and when these cannot find it, declares that it does not exist!

### FAITH

Yet, truth does not suffer from such childish denial. It is man himself who suffers. Electric current is not switched off from a live wire by an ignorant man's denial



of it; the foolish man receives the shock all right when he touches the wire. Even so, the ignorant man, who denies God, denies the soul, denies the existence of anything except the gross, "solid" world of matter, is rudely awakened to the existence of something beyond, by some unaccountable calamity or untoward event in his own life or in the life around him. Should he have waited for this to happen? Could he not have paid heed to the warning finger that is raised in the holy scriptures?

That then is the first and foremost prerequisite. Faith in the wisdom of the men-of-God, who have, by their own radiant example, by their own flaming renunciation of the world of matter and disregard of material pleasures and possessions, silently taught the truth: "The world is transient; rise above it and enter the Eternal Kingdom of God."

### ACQUISITION OF VIRTUES

Having acquired this faith in the men-of-God, one should equip oneself with the 'first things': virtuous qualities. Virtue is poison to the vicious mind! The mind will revolt. Faith is the rod that quells it; devotion is the whip that silences it; the sword of aspiration slays it.

The gymnasium, the playground, and other places exist to serve him as fields for the exercise of his body. Similarly, if he has to grow vigorous and healthy in mind, he has to learn from the men of wisdom and learning; he has to think and reflect over what he has learnt. He has to understand and assimilate. If he has to grow in virtue, if his heart is to expand, he has to enter the field of service, and engage himself in selfless, egoless, untiring service of humanity. It is in the field of such service that he will come face to face with his own inner nature, and, if he is sincere and introspective, he will know what virtues he lacks and what evils lurk within himself.

Without yielding to despondency or depression, he will apply himself to the eradication of vices and cultivation of virtues.

Rooted in faith and devotion, as he grows in virtue, the vision of truth will also grow more and more distinct in him. He will perceive that the body is but the outermost covering, something like the dress he wears, that the mind itself is a thin veil which hides the light within, but, derives its own lustré from it, and that beyond the body and mind, as the substratum of everything, the Self or Reality dwells in his heart. He will realize that with it everything could assume an importance or value; without it nothing is of any value.

### MORAL SENSE

But, first things first. This realization is possible only if the seeker is firmly established in self-control, in divine virtues. The moral sense must be ingrained in him. We can achieve this best by instilling the moral sense in the young. That is the best period to sow the seeds of ethical idealism, moral sense and righteousness. The young men and women in our schools and colleges must learn the fundamentals of morality and ethics. These have been beautifully summed up in the saying: "To help and serve others is virtue; to harm others is sin." This idea must be inscribed on the tablet of the heart of every one of our students. Then and then alone can we hope that out of our colleges will emerge good and noble citizens of whom we, the nation and the whole world, will be proud.

Among such citizens will be found the noble patriot, the great social worker, the man of wisdom, the mystic and the man of God. For, once the foundation of a moral life is well and truly laid, then the inner spiritual aspiration will guide every seeker aright upon the path of Yoga, to the great goal of Self-realization. Let us attend to the first things and first.



## Crown of Human Achievement

(Sri Swami Sivananda)

Spirituality is an exact science. God is a verifiable reality. Samadhi is a living experience.

Numerous have been the saints and sages, in every land and clime, who have proclaimed the unmistakable actuality of transcendental spiritual experience. The combined pleasure of all worldly enjoyments is nothing compared to the superlative all-full bliss experienced in Samadhi. That is why the Rishis of yore have defined God as that attaining which nothing else remains to be attained, nothing else remains to be desired. God-realization is the crown of human achievement.

God-realization, let me repeat, is the crown of all human attainments. We are born to realize God. Human birth has no greater significance. Human birth is not granted to us that we may consider reaching into space or diving into the ocean depths as the zenith of our endeavours. These are of mundane value and much lesser than mastering one's mind and unfolding one's spiritual potentialities.

Detonating nuclear bombs and shooting rockets into space may excite the mind, but they cannot satisfy the spiritual hunger of the people. They cannot bring peace of mind to the human race.

In the recent past, science and technology have made tremendous strides for the good as well as for the potential evil of man. They reflect a great spirit of adventure and extraordinary human ingenuity in inventing marvellous devices. The energy is there, the inventive genius is there, the spirit of discovery is there, but, alas, it is all diverted into exclusively material spheres, without taking into consid-

eration the spiritual growth of man.

Science has progressed, no doubt, but, at what cost? Science has contributed to the welfare of humanity but its misuse has tragically left in its wake devastation and desolation, fear and moral degradation. Science has taken strides forward and spiritual values of life have deteriorated. Civilization is said to have progressed, but its signs of progress are marred by the increasing number of mental hospitals, divorce courts, juvenile courts, psychiatric clinics and penitentiaries.

Stem the tide and change the course. Let there be a balanced progress of science and moral values. Live a balanced life. Manifest the basic virtues in daily life. Take to Yoga. You will reap a rich harvest. You will gain vigour of body, clarity of intellect, peace of mind and enrichment of soul.

Yoga is a way of life. It is life in the spirit. Yoga is not a dogma or a creed or a religion. It is the science of life itself, of integral self-development, of harmonious living. Root your life in strong ethical foundations. Without an ethical base, spirituality cannot live. Draw inspiration from the 'Sermon on the Mount.' Control the mind and senses. Purify and expand your heart. Serve the Lord in the suffering. Adapt, adjust, accommodate.

The West and the East are no longer strangers to one another. Humanity is gradually waking up to its spiritual responsibility. A powerful force is at work. A spiritual revolution is taking place on a global scale, bringing the East and the West closer. Play your part nobly and well in this revolution of unity, of universal love, of blending science and spirituality for the good



of man.

May God lead us all from the unreal to the real, from darkness to light, from

death to immortality.

[A tape-recorded message to the people of Canada, sent through Sri A.J. Stevenson]

## The Mysteries of the Universe

(Sri K. Jagannatham)

The story of the force of gravity in science is the narration of the systematic discovery of the different dimensional aspects of the reality. This mysterious force proves more and more sublime as a conscious factor having its source from a non-material cause, as we probe deeper and deeper into the nature of it.

### FORCE OF GRAVITY

The force of gravity is the most important of all forces in nature, playing a tremendous and positive role in maintaining the highly organized universe. If there were no force of gravity, there would be no material bodies and man in existence.

Scientists have not as yet succeeded in fully explaining the origin and the nature of the force of gravity. It behaves like some completely penetrating, undetectable magnetism throughout all space. Newton speculated that it is a force radiated by all bodies towards other bodies. Einstein explained in his Theory of Relativity that it is not a force at all but is inherent in the structure of space-time continuum which possesses a certain kind of curvature in the neighbourhood of matter, manifesting as gravitation. Nuclear physics ascribes gravitation to nuclear pulsation.

With the rapid advancement of science, the torch lit by Newton guides us deeper and deeper into the regions of reality. Science is now drifting into details which are uncorrelated. We have to understand the general meaning of the essence of our scientific discoveries by finding out the essential unity out of the uncorrelated details by general-

izing and simplifying them. Newton's Law of Universal Gravitation established complete order and harmony throughout the solar system and heavens. His theory was based on the assumption that space, time and matter are absolute. His findings have their own limitations, for they solely applied to the familiar experiences of man. Einstein was not prepared to accept the principle of action at a distance, for he doubted how one material body could attract another across millions of miles in space without any physical contact between them, and came to the conclusion that space and time are not independent of each other but are the supposed different aspects of the more fundamental reality in space-time continuum.

### FOURTH DIMENSION

Newton dealt only with the gross aspect of matter, which for our ordinary understanding seems to behave independently of time. Einstein brought about certain changes in our habit of thinking and proved the existence of time as the fourth dimension. He linked the subjective factor of time to matter and presented a state of etherialization of matter in the four-dimensional space-time unity. He shattered the clear-cut distinction between matter and energy by showing that they are interchangeable. His conclusion indicates the subservieny of matter to a more fundamental reality, a vital energy which is omnipresent, unalterable and inherent in the very structure of space-time continuum.

Broadly speaking, Einstein reduced the system of the vast universe into one single,



indivisible factor, ENERGY, which, distributing itself all over the universe, acts as a gravitational field in the neighbourhood of material bodies. The curvature of space about a material body is a physical reality, being the extension of the energy aspect of the body around it, giving it shape and maintaining its individuality. Newton explained gravity in terms of the three dimensional aspect of the objective world of reality, but Einstein dealt it in terms of an all-powerful subtle energy in its spatio-temporal aspect, revealing the personality behind the perceptible material universe.

### QUANTUM THEORY

The probe into the nature of matter throws still more light on the force of gravity. The notion that the ultimate constituents of matter are atoms is changed. It is found on experimental demonstration that there exist little electrified bodies called electrons which are said to be the ultimate constituents of matter and that electron is not an ordinary piece of matter as its mass is due to its electric charge. This indicates that the material bodies found in the vast expanse of the universe are not substantial objective things, and strengthens the idea that they are the manifestation of a deeper reality, *i.e.*, energy. The Quantum Theory has shown that electrons behave both as waves and particles. The split behaviour of electrons, which are the foundation stones of the universe, is of far-reaching significance. The scientists are at a loss to find that the laws that govern the lumps of matter are at variance with those that govern the ultimate constituents of matter.

On the other hand, one could, on correlating these properties, see that the Quantum Theory gulfs two great truths about the reality. The Quantum Theory strengthens the Theory of Relativity by explaining that electrons being electrified bodies are

a finer aspect of energy. Energy, which is in the Theory of Relativity a curvature in space-time, is also a periodicity of waves in Quantum Theory. While the wave picture enlarges the anatomy of the Einsteinian universe to a more subtle form of waves, the indeterministic particle picture, suggesting the presence of free-will, leads us into one more region of the reality, CONSCIOUSNESS, which forms the still deeper substratum of the universe. Newton saw the universe in its gross material aspect. Einstein visualized it in its all-encompassing energy aspect, and the Quantum Theory, reducing energy to a more subjective factor, revealed it in its conscious aspect.

### NUCLEAR PULSATION

With the rapid progress of nuclear physics, there have been suggestions that gravity might resemble electro-magnetic or nuclear forces, which arise from the exchange of some kind of particles between the objects. Dr. Leonard Schiff, of Stanford University, is of the opinion that gravity comes from the exchange of neutrons which have no electric charge and is virtually a Zero mass. Prof. Kiril Stanyukovitch, Soviet physicist and expert on inter-planetary communication, says that the attraction of bodies is caused by "nuclear pulsation" which produces a particular type of waves, emitted at a speed near that of light and accompanied by a gradual loss of mass. Even though Newton's law speculated gravitation as a radiated force, and the general Theory of Relativity, in the opinion of the contemporary scientists, predicts the existence of gravitational waves moving in '*in vacuo*' at the speed of light, they do not throw any light on the possible source of it. But nuclear physics, in addition to explaining its behaviour, opens up new vistas in the knowledge of the force of gravity by ascribing it to nuclear pulsation and giving reliable clues about its source.



Cosmogony is also based upon two groups of theories which are identical with the theories of Nuclear Pulsation and Gravitational Waves, and shows that it does not differ with physics but deals with the same thing at a different level, proving that the probe into the nature and origin of the universe and matter are inseparable with those of the force of gravity.

### EXPANDING UNIVERSE

The theories on the basis of the evolutionary process like the Expanding Universe and the Pulsating Universe hold that the receding galaxies must have separated and started their flight from the "centre" of the universe governed by cosmic nuclear pulsation. But the theories on the basis of the steady-state process, presumably not concerned with the problem of the initial creation of the universe in view of man's ignorance of the happenings in the past cosmic epochs, deal with the creation of matter in the inter-galactic space. They hold that primeval gas is being continuously created, which, in the course of a billion years, condense and coagulate into stars.

These theories definitely suggest the existence of cosmic gravitational waves which collect the large units of matter, congealed out of diffuse radiation in space into diffuse nebulae, stars and galactic systems.

The theories on the Expanding Universe and the immortal Pulsating Universe ultimately rest upon the *a priori* assumption of the existence of an absolute, immutable cosmic life-centre whose gravitation maintains expansion or pulsation, and the theories on the construction of the universe in the inter-galactic space cannot but suggest the conscious nature of the all-pervasive force in the name of gravity in building the highly organized and well-ordered universe with myriads of material bodies with their relative centres of gravity. These two

great principles on the origin of the universe complement each other and explain the working of the universe as a whole and bear out the truth that gravitation as a conscious life-force, distributed throughout the universe, builds individual bodies with their relative centres of gravity.

### COSMOLOGY

Cosmology, which explains the working of the universe on the macrocosmic level, base their findings on the hypothetical centre of the universe, and physics, which deals with things on the microcosmic level, cannot identically rule out the most vital aspect of the centre of gravity of an atom. The centre of gravity of the universe and that of an atom play the greatest part in their respective roles in maintaining the existence of the universe and the atom as the blank, inscrutable conscious cause for their respective nuclear activities. As the great words of religion falter and admit their limitations in describing what is soul, science, in its probe into the nature of gravity, identically has to reconcile to its serious limitations to find the enigma of the cosmic centre of gravity which acts as the cosmic creative and governing principle and maintains the systematic and co-ordinated movements of physical bodies in the universe, with their individual centres of gravity participating in its absolute nature.

While religion traces the reality to an ineffable soul, which is in and beyond space and time, science in its probe reveals the enigmatic centre of gravity as the soul of material bodies in view of its function as all-sustaining, immutable, unmanifest, stable and imperishable factor in, behind and beyond matter. Religion and science, though they speak in different languages, lead us to the realm of something which is absolutely real but eludes apprehension.

It is highly significant that as our



scientific knowledge advances, it leads us to a newer and newer level of abstraction. Blending analytical details into synthetic understanding, the study of gravitation gradually unfolds itself as a study from matter to spirit. Newton's laws deal with the three dimensional aspect of the reality—the physical manifestation. The Relativity Theory breaks the barriers of the material manifestation and leads into the more fundamental aspect of the reality—energy, by making us discern that energy is the basis for matter. The corrugatory and non-metric aspect of space, suggesting that the whole universe is brimming with life, and the curvature about a material body showing the range of display of its life-aspect, make us think that matter mysteriously guides itself. Einstein's theory presents the whole anatomy of the universe, revealing the life movement behind the material manifesta-

tion. The Quantum Theory, dealing with ultimate constituents of matter, still revolutionizes our concept of energy and makes the reality shed another bit of its mystery. While the Relativity Theory explains the subserviency of matter to energy, welding space and time to a single continuum, the Quantum Theory reveals the subserviency of energy to a cosmic intelligence, enlarging the space-time to space-time-consciousness as continuum.

Under the light of reasons inherent in cosmology, which deals with the eternal, non-material and enigmatic cosmic centre as the unmanifest cause for the expanding universe, the centre of gravity is not merely of theoretical value but of great practical importance as the undefinable, conscious, subjective cause for the objective reality and of philosophical significance as the possible soul-aspect of physical manifestation.

## Imam Husain and the Law of Sacrifice

(Dr. M. Hafiz Syed, M.A., PH.D., D.LITT)

Almost all the great religions of the world have declared that the universe began by an act of sacrifice, and have incorporated the idea of sacrifice into their most solemn rites. In Hinduism, the dawn of manifestation is said to be sacrifice, mankind is emanated with sacrifice, and it is the Deity who sacrifices Himself, the object of the sacrifice being manifestation. He cannot become manifest unless an act of sacrifice is performed, and inasmuch as nothing can be manifest until He manifests, the act of sacrifice is called "the dawn" of creation. (*Vide: Brihadaranyaka and Mundaka Upanishads*)

In the Zoroastrian religion it was taught that in the Existence that is boundless, unknowable, undefinable, sacrifice was performed and the manifest Deity appeared; Ahura-mazda was born as an act of sacrifice.

In the Christian religion the same idea is indicated in the phrase "the lamb slain from the foundation of the world," or slain at the origin of things. These words can but refer to the important truth that there can be no founding of a world until the Deity (God) has made an act of sacrifice. This act is explained as God limiting Himself in order to become manifest.

### LAW OF SACRIFICE

W. Williamson, in *The Great Law*, says: "The law of sacrifice might perhaps more truly be called the law of manifestation, or the law of love, and of life; for throughout the universe, from the highest to the lowest, it is the cause of manifestation and life.

"Now, if we study this physical world, as being the most available material, we find that all life in it, all growth, all progress alike, for units and for aggregates,



depend on continual sacrifice and the endurance of pain. Mineral is sacrificed to vegetable, vegetable to animal, both to man, man to man, and all the higher forms again break up and reinforce again with their separated constituents the lowest kingdom. It is a continual sequence of sacrifices from the lowest to the highest, and the very mark of progress is that the sacrifice from being involuntary and imposed becomes voluntary and self-chosen, and those who are recognized as great by man's intellect and loved most by man's heart are the supreme sufferers, those heroic souls who wrought, endured and died, so that the race might profit by their pain. If the world be the work of God, and the law of the world's progress in the whole and the parts is sacrifice, then the law of sacrifice must point to something in the very nature of the Logos; it must have its root in the Divine Nature itself.

"Further, as it is an act of sacrifice in order that individuals may come into existence to share the divine bliss, it is very truly a vicarious act—an act done for the sake of others; hence the fact already noted is that progress is marked by sacrifice becoming voluntary and self-chosen, and we realize that humanity reaches its perfection in the man who gives himself for men, and by his own suffering purchases for the race some lofty good."

### SPIRITUAL CONVICTION

None but he who has a deep-seated conviction in the reality of spiritual life, in the existence and the joys of the unseen, invisible world and has the closest connection with the source of his being, would really be ready to set aside and virtually disregard all earthly consideration of wealth, honour, position, glory and grandeur. To one who has fully established himself in his higher and immortal Self, and not his

earthly and perishable vestures, the shattering of outer forms, the dismemberment of his body, even the suffering and death of his nearest and dearest ones, dire distress and starvation, do not shake him off his convictions or conscience.

The last days of Hazrat Imam Husain's life, during the early phase of Islam, are a sermon on sacrifice in the sense that from the time he made up his mind to oppose his adversary up to the time of his martyrdom, his sole concern in life had been to do his duty as he saw it and be content to be resigned to God's will. He was a man of conviction. When once he realized what was religiously right for him to do, he remained firm in his resolve and did not yield to any external threat and allow himself to be dissuaded from the course of action he thought to be right and in exact accordance with God's purpose.

In thus doing he fulfilled the law of sacrifice which is, as it has been shown, the law of human evolution. By his historic struggle and the supreme act of complete self-surrender to God's will, as he understood it, he proved the reality of a purpose higher and nobler than mere earthly greatness and worldly aggrandizement and set a living and never-to-be-forgotten example of a life that utterly discounted and undervalued success in the mundane sphere, and showed to the erring and suffering world that no achievement was really so glorious and intrinsically valuable as that of one's moral satisfaction.

### PRACTICAL IDEALISM

It is one thing to say and assert and another to do, dare and prove by one's own active resolve and consecrated action the truth of what one really believes to be right and worth doing. (Mahatma Gandhi's life was a shining example of the latter course.)



The one thing that does matter is one's failure in doing what one thinks to be the right course of action. All else is of little value. After all, every thing that has a beginning must have an end. The earthly life, however attractive it may appear to be for the time being, is evanescent and shortlived, which one has to part with sooner or later. It is, therefore, essential that one should strive to live up to one's highest ideals and thus serve as an example for others to follow and tread in the right path.

Imam Husain's sacrifice, as extolled in the history of Islam, has made him immortal. More than thirteen hundred years have elapsed and his memory is still cherished and he is still adored, for his unique act of devotion to God and utter renunciation of earthly joys, up to the present day.

To help mankind to have full and abiding faith in, and set the highest store to, moral and spiritual values, is the highest duty of a divinity-inspired being. That is exactly what Hazrat Imam Husain did. By his noble example of acting so unselfishly in the name of God, he made every believer feel and realize the utter necessity of a truly moral life. T.H. Huxley said that "if

health, wealth, the nearest and the dearest known to me were to be wrested and wrenched away from me, I would not lie." T.H. Huxley was not particularly a man of spiritual outlook and yet he gave expression to his moral conviction in such clear words.

Imam Husain's faith in the reality of higher values in human life was too deep-seated to be shaken off by any fear of loss, bereavement and ignominy which were poured on his devoted head in no small measure. He gladly and resignedly laid down his precious life in order that the noble ideals of Islam, which is another name for resignation to the will of God, be fully established in the heart of its followers and its sublime reality be indelibly impressed on their minds. He also proved by his noble example of gladsome sacrifice that truth triumphs in the long run and that right is mightier than wrong. His adversaries have perished and are thought of no more. Their cause is dead and gone, but Imam Husain with all his spiritual glory and moral grandeur does still survive in the hearts of his devoted admirers who cherish his memory so lovingly and adore him for his glorious sacrifice.

### OBITER DICTA

DEAR TO THE LORD : He who hates none and loves all, and has compassion for those that suffer, who is rid of "mineness" and egotism, who holds himself above happiness and misery, whose mind is concentrated and poised in self-mastery—he alone is dear to me. —*Sri Krishna*

AFFECTION AND HAPPINESS : To be the recipient of affection is a potent cause of happiness, but the man who demands affection is not the man upon whom it is bestowed. The man who receives affection is, speaking broadly, the man who gives it. —*Bertrand Russell*

LOVE : Love is a positive emotion, an enlargement of life; it leads on towards greater fulfilment and counteracts human hate and destructive impulses. In the words of a poet, Robert Bridges, who was also a man of science, "love is a fire in whose devouring flames all earthly ills are consumed." —*Julian Huxley*

KNOWLEDGE : True knowledge covers a very wide field. It means knowledge of yourself, which is not common; and true knowledge also implies knowledge of your own ignorance. It enables you to know the true from the false. —*Stanley Baldwin*



## A Visit to Sivanandashram

(Sri Baburao Patel, Editor, 'Filmindia')

Rishikesh, nestling in the foothills of the Himalayan range, is a tiny little centre of a number of hermitages. From Rishikesh, Gangotri (the source of the Ganga) is 151 miles away. An old temple on the Ganga at Rishikesh, said to have been built by Shankaracharya, marks a stage on the pilgrim route to Badrinath. Rishikesh is a beautiful spot with the mountains within a measurable eye-distance and the Ganga having enough water on her motherly bosom for boats to ferry across to the other bank.

### SIVANANDA'S 'SANSAR'

It is on the roadside bank of the Ganga that Swami Sivananda has established what can be aptly described as a "Sannyasin-ka-Sansar." The Sivananda 'sansar' is a multi-purpose community project inspired by a lofty spiritual motive. There is a complete little world in the Sivanandashram. There is a printing press from where thousands of books go out to all parts of the world. Books worth over a lakh of rupees are distributed FREE every year from this press. There is an eye hospital run by a competent lady eye-surgeon, Chellamma (Swami Hridayananda) where hundreds of patients receive the most modern eye treatment every year. There is an Ayurvedic pharmaceutical works where over 23 Ayurvedic remedies are regularly manufactured and are either sold or distributed free. There is an X-ray department for the benefit of the poor. There is again an 'Annapurna Annakshetra' where over 150 Sadhus are regularly fed and clothed. There is a photo-department, a cinema department, a publicity department and a score of other modern activities in addition to the main theme of

the Ashram—Spiritual Uplift of humanity. The Divine Life Society, under which all these spiritual and humanitarian activities are conducted, celebrated its Silver Jubilee year on April 3, 1960.

Inaugurating the Silver Jubilee celebrations, Dr. V.V. Giri, the then Governor of Uttar Pradesh, said "Swami Sivanandaji is a personage of great qualities. He is a great thinker, speaker and a religious and social leader of the highest order. His life-work is too well-known to the people, not only of this country, but also abroad. His magnanimity and spiritual power have been felt by millions of people throughout the world. The secret of his attraction is his universal love and generosity and his heart is completely pure and utterly selfless."

This great Sannyasin's spiritual 'sansar' requires Rs. 4 lakhs every year and yet he has not done half of what he would love to do for humanity. He has the big motherly heart of the Ganga but not her Himalayan resources to supply endless waters to a thirsty world. The realization of what a miniature man is in the divine scheme of things is suddenly brought home to him as he sees the beautiful Ganga flowing majestically out of the fork of mighty mountains, allowing the thirsty earth to take its fill and yet having enough to empty torrents of water into the sea. Would man had so much to give and yet so much to waste! But where has he the time in a traveller's short trip? The Ganga is eternal and so is her spiritual source.

### ARRIVAL AT THE ASHRAM

We reached Rishikesh a little before 1 p.m., and Swamiji had retired to his Kutir for meals and meditation. One of the saff-



ron-clad Swamis told us that he would not be available for "darshan" till 8.30 in the evening. That Swami later turned out to be old Ramachandra Iyer who had worked with me as a stenographer way back in 1933. The world is indeed small. I could not spot him and old, bearded Iyer, looking like another Vasishtha, took full five minutes to spot me. But he did it ultimately. He asked me to contact Swami Raghunathananda, the then Secretary of the Divine Life Society, and request him to find out some way of seeing Swamiji.

Swami Raghunathananda had heard of me, so had a dozen others in the Ashram, the last place on earth where *Filmindia* could be known. But the problem was whether someone could disturb the big spiritual lion in his den. Raghunathananda offered lunch to us. We were still not ready for a Sannyasi lunch (with boiled eggs in our own lunch basket). Then he offered us a room where we could attack our own lunch basket. That again was not a feasible proposition as it is difficult to account for the presence of eggs in an essentially vegetable kingdom. He asked us to spend the night at Rishikesh and promised to place the best accommodation at our disposal but this kind offer had again to be refused as I had a date in Dehra Dun with the local journalists at 6 p.m. Realizing that we were impossible, the goodnatured Swami decided to beard the lion in his den and rushed into the Kutir to come out in five minutes with the message, "Swamiji will see you in half an hour." That was good work and we repaired to the car for our (lunch).

#### SWAMIJI WELCOMES

To the minute, half-an-hour later, we were ushered into the presence of Swami Sivananda. Swamiji opened with, "Come, come, Baburao, I have been waiting a long

time for you. I am happy, Sushila has also come. Her mother was here some time ago. She enjoyed staying here." Where has Sushila's mother not been? There is not an Ashram in the country where she has not been at least three times. She is the one who blazes the spiritual trail for our family and tells us fairy tales of spiritual salvation, without realizing that the money spent on pilgrimages is not allowed as legitimate expenditure by the Income-tax authorities.

Swamiji was in a jolly and gracious mood. He introduced us to all the other Swamis and to Chellamma, the most lovable person in the Ashram. Chellamma is an eye surgeon of distinction. Swamiji has given her a well-equipped Eye Hospital to run and she is doing a wonderful job of it. That is a peculiar trait in Swami Sivananda. He does not want people to give up their training and talent in their new life of renunciation. He does not believe in idle Sannyas with legs locked up in Padmasan and nose pressed for Pranayama and the lips uttering a hollow "Om Namah Sivaya." Swamiji's Sannyas is a dedication of the body to active human service and he dislikes idle contemplation. He seems to say, "What use is the mere name of God if we fail to do the work of God?" And the work of God is to look after and nurse the distress of His creatures. Whoever, therefore, comes to Swamiji, continues his life-work, be he even a stenographer, the only change being in the mind which is draped in saffron thoughts of service and sacrifice.

#### ACCENT ON SERVICE

And that is how the various activities in the Ashram seem to have sprung up. Actually Swamiji told us how, for (an aspirant interested in photography), who had joined him some years ago, he had started



a special photographic department with all the latest equipment and the (aspirant) has now gone up to the hills for idle contemplation of God. Swamiji almost derided this idle pursuit. And I feel, rightly. When God is working every moment for His creatures, what right has man to waste his short opportunity in the name of God?

Swamiji, Chellamma, Vasantha and others sang to us a Bhajan each. Swamiji has a fine musical voice. I asked Sushila to sing a Bhajan as an offering to the holy man. Sushila's voice thrilled the saint.

After an hour with this regenerated soul, it was time for us to take his blessings and depart. We had already disturbed his siesta which one so badly needs at the age of 74 and we had no right to tax him more. Swamiji gave us coffee and Prasad and soon brought out saffron shawls for us which he put on both of us chanting a blessing in Sanskrit. It was an ancient moment for both of us. The absolute love and grace with which Swami Sivananda blesses easily makes the act a spiritual milestone in one's journey of life. We both felt sublimated.

[Courtesy: "FilmIndia"]

## Vivekachudamani

(Sri Swami Narayananda)

सर्वेण भूतेष्वहमेव संस्थितो  
ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।

भोक्ता च भोग स्वयमेव सर्वं

यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥४६५॥

495. In all beings I alone am seated. I am their internal and external support and (the source of) knowledge. The enjoyer and the objects to be enjoyed, whatever was looked upon previously as "this" or "that," all this is but myself.

*Commentary:* The whole world is pervaded by God or the supreme reality. The aspirant, now having realized his identity with that reality, identifies himself with the world, which having lost its delusive influence to the realized soul, appears to him as nothing but God or a cohesive unit of the manifestations of the cosmic being.

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥४६६॥

496. In me, who is an infinite ocean of unbroken bliss, the waves of the universe are created and dissolved by the distracting wind of Maya.

*Commentary:* The individual soul having become the cosmic soul, is no longer affected by the working of Maya, which now functions under his control, and as the substratum of the whole universe, he now merely witnesses the play of the

world-stage, being rooted in the consciousness of unalloyed bliss; the waves of Prakriti rise and fall in him, without affecting the Purusha.

स्थूलादिभावा मयि कल्पिता भ्रमा-

दारोपिता नु स्फुरत्येन लोकेः ।

काले यथा कल्पकवत्सराय-

ण्त्वादयो निष्कलनिर्विकल्पे ॥४६७॥

497. In me ideas of gross, etc., are the superimpositions of delusion caused by the manifestation of the universe, etc., just as in infinite time, aeons, years, the solstices, etc., are supposed to exist.

*Commentary:* The ideas of grossness and subtlety are only superimpositions on the infinite being, for the sake of objective understanding. Spirit becomes manifest through matter, but that does not mean that matter alone is spirit. Time is divided into years, decades and centuries, but that is not indicative of the infinite nature of time. Even so, though the realized soul is subject to the conditions of the physical life and the world, he is not bound by them and is above them.

आरोपितं नाश्रयद्वयं भवे-

त्कदापि मूढैरतिदोषदूषितैः ।

नाद्रोक्तोऽयमर्थभूमिभाग

मरीचिकावारिमहः प्रवाहः ॥४६८॥



498. Anything that is superimposed is incapable of affecting the substratum, even though fools (seem to) taint it by their own defects. The gushing waters of a mirage are not capable of wetting any portion of the vast desert.

*Commentary:* A mind, which is engrossed in matter, cannot but superimpose matter on the spirit and tend to think that matter alone is. That does not, in reality, mean that the spirit is limited and gross. Finite understanding does not affect the spirit just as in the case of a realized sage, limited understanding of worldly men with regard to what he is does not affect his real nature. The intellect may pervert truth for the sake of its material justification, but thereby truth does not cease to be truth.

आकाशवल्लेविदूरगोऽह-

मादित्यवद्भास्यविलक्षणोऽहम् ।

अर्हायवन्नित्यविनिश्चलोऽह-

मम्भोषिवत्पारविर्वर्जितोऽहम् ॥४९६॥

499. Like ether I am above all contamination. I am like the sun, distinct from the objects that are illumined. I am like the mountain, immovable, permanent, and like the ocean I am without any limit and beyond all measure.

*Commentary:* In an earlier verse, the realized sage identified himself with the world as a manifestation of the cosmic soul. The world is no other than himself, but he is beyond the world, too. The earth is a part of the sun, but the sun is much more than the earth. The earth cannot maintain its living organism without the light of the sun, itself having none of its own, but the sun can continue to shine even if the earth did not exist. Similar is the case with the infinite being, which the realized soul is, and the manifested matter.

न मे देहेन संबन्धो मेघेनेव विहायसः ।

अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥५००॥

500. I am not connected with the body in any way as the sky with the clouds. Therefore, how can waking, dreaming and sleeping affect me, which are the characteristics of the body?

*Commentary:* The earlier verse is amplified in this. In spite of his embodiment and being subject to the body's normal functioning, the realized soul is as detached from it, in his understanding, as the sky is from the clouds. The body and mind do not bind him, for his individual mind has now merged in the cosmic mind and his individual soul in the cosmic soul.

## QUESTIONS AND ANSWERS

(Sri Swami Sivananda)

*Who is rich?*

A contented man, a sage, saint or a Yogi.

*Who is poor?*

A discontented man; he who is a slave of desires and cravings.

*Who is entangled in this world?*

He who is a servant of his mind and senses.

*How to escape from the bondages of this world?*

By Self-realization.

*Who is my real enemy?*

Your lower nature.

*Who are my best friends?*

The purified mind, saints and sages, the Guru and the scriptures.

*Who is awake?*

He who has discrimination between the real and the unreal; he who has right knowledge.

*Why God sustains this world?*

To help man attain God-realization, and give him the fruits of his Karmas.

*What is the use of Sadhana?*

To control the mind, to remove impurities, to tear the veil of ignorance, and to attain Self-realization.



# Essence of 'Brahma Sutas'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

## THE SIVADVAITA PHILOSOPHY OF SRIKANTA

Srikanta's system of philosophic and religious thought can be compendiously described as Saiva-vishishtadvaita system. Ramanuja's system is Vaishnava-vishishtadvaita. As I would describe subsequently the latter in some detail, I do not propose to do so in this section. Srikanta and Ramanuja agree in saying that God is the material cause (Upadana Karana) and the efficient cause (Nimitta Karana) of the universe, and that there is no Jivanmukti but only Videhamukti by going along the Devayana or the Archiradi Marga (divine path or the path of light). In a sense, Shakti plays a corresponding part in the Saiva faith as that of Sri or Lakshmi in the Vaishnava faith, though the latter's part as intercessor is stressed more in the latter. Both say that Bhakti leads to salvation, though the Vaishnava faith lays a greater emphasis on Prakriti, which, when impartially analyzed and evaluated, is only Bhakti in another form and with another name.

Srikanta's system differs slightly from the other forms of Saivism such as Saiva-siddhanta, Virasaivism and Kashmiri Saivism (Pratyabhijna school), specially in regard to the doctrine that God is both the material cause and the efficient cause of the universe.

As can be expected, Srikanta places Siva's paradise above Vishnu's paradise, and says that Siva is the supreme God. Ramanuja's doctrine is *vice versa*. But both say that the soul is Anu (atomic) and not Vibhu (infinite), and that it is not one with God but has equal bliss with God.

### 'ADHYAYA' I, 'PADA' I

1. *Adhikarana one, Sutra one*: Atah means "after Vedic study." Such study will lead to Dharma-vichara, and the latter will lead to Brah-mavichara. The two scriptures (*Dharma Mimamsa* and *Brahma Mimamsa*) form one Sastra (scripture). Brahman is Lord Siva whose form consists of Chit and Achit (sentient and insentient).

2. *Adhikarana two, Sutra two*: He is the cause of the universe. He has infinite auspicious qualities.

3. *Adhikarana three, Sutra three*: He is known from the Veda (*Isanah sarva vidyanam is-varah sarva bhutanam*).

4. *Adhikarana four, Sutra four*: Brahman (i.e., Siva) is taught by the entire Vedanta.

5. *Adhikarana five, Sutras five to 12*: Sat here is not the Samkhya Pradhana, as the latter is Jada (non-sentient), while the text says that Sat saw, i.e., resolved to create (*Ikshata* in Sutra five). The word *Ikshata* is not used in a secondary sense, because the word *Atma* also is used (Sutra six). If you ask how the unchanging Parameswara can evolve, we say that His Sukshma Chidachit is the cause, and evolves into Sthoola Chidachit. Such Chidachit is His Shakti. The words *Eka-meva advaitiyam* show that He is the only cause, and hence the material cause and the efficient cause of the world. Sat cannot be the Jiva, as the Sruti says that he who knows Sat attains Moksha (Sutra seven). If Sat is Pradhana, the text will ask us to avoid it, as no soul would seek liberation by becoming one with a Jada (non-intelligent principle) as is stated in Sutra eight. Further, the text says that by knowing Sat all will be known. How can we know the soul by knowing matter (Sutra nine)? Further, in deep sleep we attain Sat (Sutra 10). All the texts say that the world is the effect of consciousness (Sutra 11). Hence Sat is Siva (Sutra 12).

6. *Adhikarana six, Sutras 13 to 16*: In the text here Anandamaya is Parameswara (Brahman), because His Ananda is said to be supreme. Maya does not mean Vikara (evolute) but means fulness in regard to Vijnanamaya (soul) and Anandamaya (God), though it means Vikara in regard to Annamaya, Pranamaya and Manomaya.



Brahma means Pranava (Om). Another interpretation is that Anandamaya refers to Para Akasa or Parama Sakti, and that Para Brahman is called its Pratishtha as He has it as His Dharma. Another interpretation is that the presiding deity of Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya are Brahma, Vishnu, Indra, Iswara and Sadasiva, and that

the source of all these is Brahman whose name is Parameswara, and that hence He is called Pratishtha (basis and support).

7. *Adhikarana seven, Sutras 17 to 20*: The view that the cause of the universe is Hiranyagarbha is wrong. The cause is only Parameswara. He alone is *Tamasah Parastat*.

(To be continued in October issue)

## Ashram News and Notes

### GURU PURNIMA

A fairly large number of devotees from different places took part in the Guru Purnima celebration which was held at Sivanandanagar on July 8. The traditional observance of offering one's homage to Veda Vyasa on this day of the year is also generally associated with the worship of one's own spiritual teacher and of other Brahmanavidyas Gurus.

At the early dawn, a common prayer, including the recitation of popular hymns in adoration of the Guru, was held in the premises of Gurudev's temple on the hillock across the Badrinath road, after which the devotees assembled in front of his Kutir on the bank of the Ganga. Sri Swamiji emerged from his quarters soon after 7 a.m., and was profusely garlanded by all those who had gathered there, and when they had offered their prostrations and received his blessings, they assembled in the examination hall of the Eye Hospital, where another group of devotees had been waiting for his Darshan.

After a collective Pada Puja had been offered to Gurudev, a general Satsanga was held till midday, when discourses on the significance of the occasion were given by different speakers and devotional songs sung. Simultaneously, at the Viswanath Mandir a special worship was performed and a 'Havan' conducted for peace and welfare in the world. After the morning Satsanga, Sri Swamiji initiated into the order of Sannyasa Sri Markandeya, of Tirukoilur, South India, Sri-mati Gauriammal, of Madras, and Sri Suppiah, of Jaffna, Ceylon, who are now known

as Swami Sivajnanananda, Swami Subramanyananda, and Swami Gauriananda, respectively. A few other aspirants also received Mantra initiation. There were a second series of discourses, music performances, Sankirtan Bhajan and playing of a tape-recorded feature on Sannyasa initiation by Gurudev (on an earlier occasion) during the night Satsanga. The tape-recorded feature contained his instructions to the newly-initiated aspirants and an exposition of the significance of Sannyasa.

Among those who spoke on the occasion of the Guru Purnima were Dr. B.G. Adhvaryoo, President of the Gujarat Divine Life Society; Swami Atmanandaji, one of the seniormost disciples of Gurudev; Sri Anand Prakash, Lecturer at Government College, Jaipur; and Swami Vasantananda, another disciple who has specialized in spreading the knowledge of Vedanta through discourses.

Among those who gave music performances or sang Bhajans, besides the musician-inmates of the Ashram, were Srimati Vanibai Ram and Srimati R. Balam of New Delhi; Kumari Sushila Khamboj, of Dehra Dun; and Swami Amarananda, of Swargashram (a colony of monks and devotees opposite Sivanandanagar, across the Ganga).

The following newly-printed books were presented to Sri Swamiji on this day: *Practice of Brahmacharya* (seventh edition); *Sivananda Literature*, Vol. I; an Urdu edition and a reprint Hindi edition of *Light-Power-Wisdom*; a Gujarati edition of *Ananda Gita*; *La Philosophie de Swami Sivananda*, a French translation of Gurudev's writ-

ings, published by the European Divine Life Society, Trogen, Switzerland; *How to Become Rich* (second edition); and the Tamil, Telugu and Gujarati editions of *Moral and Spiritual Regeneration of the World*. (All the above-mentioned works are by Sri Swami Sivananda.)

Those attending the Guru Purnima celebration included Sri Kashiram Gupta, Calcutta; Sri Om Narayan, Madras; Sri Govindram, New Delhi; Dr. Barbara Pleyer, West Germany; Sri Manickam, Kuala Lumpur; and the visiting spiritual aspirants, Sri Dale Egan, of Australia, and Sri Per Winther, of Sweden.

#### YOGA-VEDANTA FOREST ACADEMY

The twelfth anniversary of the Yoga-Vedanta Forest Academy, which has trained a large number of students from different parts of India and other countries in the basic learning and practice of the different aspects of Yoga and Vedanta, since its inception in 1948, was held here on July 3, when the annual report of its activities (published below), covering the period from July 1959 to June 1960, was read out by Swami Jyotirmayananda. Speaking on the occasion, Swami Krishnananda explained the ideals of Yoga and Vedanta and stressed on their inculcation in the process of one's education.

## Yoga-Vedanta Forest Academy

(Twelfth Annual Report: July 1959 to June 1960)

It is now twelve years since the Yoga-Vedanta Forest Academy was founded by His Holiness Sri Swami Sivanandaji Maharaj (on July 3, 1948), with the purpose of propagating the knowledge of Yoga and Vedanta to the seekers of truth and to humanity in general. This spiritual and cultural institution has as its aim the teaching of the Yoga of Synthesis by a harmonious blending of devotion, service, meditation and knowledge, in a manner suited to the qualification and temperament of the aspirants.

The daily routine has been as follows:

The morning prayers and worship in the Temple are followed by the regular Hatha-Yoga class

#### MEDICAL CAMP

The Medical Relief Camp for women and children, which was started here by Dr. Devaki Kutty, MBBS, DGO, MRCOG, of Lucknow (please see the previous issue), on June 20, lasted till July 22. A total of 235 cases were treated.

#### HONORARY PRESIDENT

Swami Sivanandaji Maharaj was elected Honorary President of the Danish International Society of Comparative Philosophy and Psychology, Copenhagen, in the first week of July.

#### VISITORS

Sri Sivananda Lalita (Mrs M. Ariss, of Beirut, Labanon) has joined the group of visiting spiritual aspirants now staying at the Ashram.

Those who visited Sivanandanagar during the period under review included Sri Masahiro Oki, President of the Japan Yoga Society, which is a Branch of the Divine Life Society in Tokyo; Sri-mati Kumudini Devi, of Hyderabad; Sri Jagat Narayan Lal, Law Minister of Bihar; Dr. Janaki Devi, LL.D., Lucknow; Sri Ulyss S. Mitchell, San Mateo, Calif., USA; Dr. P. Umamaheswara Rao, Superintendent of the S.J.T.B. Hospital, Delhi; Sri S. Vijaya Rangam, Deputy Director, Central Intelligence Bureau; and Wing-Commander S.S. Bose, I.A.F.

meant for training students in the techniques of Asana, Pranayama, Bandha, Mudra and the essential Kriyas, including the religious exercise of Suryanamaskara.

Swami Jyotirmayananda is at present conducting two classes daily, the *Dhagavadgita* being the text that is interpreted in the morning discourse, and the *Yogavasishtha* in the afternoon's. Swami Narayanandaji, one of the senior-most inmates of Sivanandanagar, had earlier held regular classes in the *Ramayana*. Swami Chidanandaji, Principal of the Academy, before leaving for the United States, had been conducting systematic classes in the Yoga of Synthesis, with particular



emphasis on Bhakti Yoga, a feature which was continued by Swami Venkatesanandaji after the departure of the former.

In addition to the morning and afternoon lectures, Swami Jyotirmayanandaji is giving discourses on Raja Yoga on alternate days during the night Satsanga, while Sri Nilakantha Brahmachari explains the Vedantic text *Panchadashi*, also on alternate days. The daily Satsanga in the night, during which Sri Swamiji Maharaj is personally present, has itself been a source of perennial inspiration to the spiritual seekers.

#### LITERARY DISSEMINATION

In July 1959, a special festival was held in commemoration of the vast amount of ethical, spiritual, social, religious and Yoga-Vedanta literature made available to humanity by Sri Swami Sivanandaji Maharaj. During the three-day function of the Sivananda Literature Festival, a "moral and spiritual regeneration conference" formed the highlight, at which speakers representing different traditions of ethics and religion stressed the paramount need of a common, unified effort at the propagation of ethical and spiritual values in the various stages of life and strata of society. The main aim of holding this commemorative celebration has been to give a fillip to the Jnana-Yajna movement directed to disseminate spiritual knowledge in a greater measure.

During the Guru-Purnima celebration last year, a proposal was made by Dr. B.G. Adhvaryoo, of Saurashtra, that there should be a concentrated effort towards this objective through simultaneous translation and publication, in most of the Indian languages, of the works of Sri Swami Sivanandaji Maharaj, all of which are in original English. Accordingly, a central body known as the *All-India Sivananda Literature Dissemination Committee* was formed in September 1959. Besides a few senior members permanently residing at the Headquarters of the Divine Life Society, the members of the Committee are drawn from all the major linguistic regions of the country. The Committee has already published Sri Swamiji's *Essence of*

*Yoga and Moral and Spiritual Regeneration of the World* in several Indian languages, and the work of translation and publication of the other selected books of Swamiji is being continued.

Nearly forty works on different spiritual topics were published under the auspices of the Academy, during the year 1959-60, in English and other languages. It has been our sincere expectation that within a few years we shall be enabled, through the co-operation of our associates, mainly the disciples of Swamiji, to make available most of the important works of His Holiness, which are at present out of print.

The Sivananda Yoga Institute in Hamburg, West Germany, has brought out German editions of Sri Swamiji's *What Becomes of the Soul After Death*, and a compilation of his writings, entitled *Sivananda Yoga*. The book *Ananda Lahari* has been translated into Yugoslavic, as also a compilation of Swamiji's writings, entitled *Essence of Yoga*.

#### VISITORS

Among the visitors to the Academy during the year under review were Dr. Chou Hsiang-Kuang, of the Allahabad University; Dr. Barbara Pleyer, of the State University of Cairo; Mr. Akisan Ali Raza, an editor-publisher from Istanbul; Rajkumar Bharat Sinhji of Limbdi (Saurashtra); Mr. Carlos E. Bachman, of Caracas (Venezuela); Swami Ramananda (Alfredo Walkmeister), of Zurich; Mr. B. Lowell, of Australia; and Dr. Ian Kent and Mr. Alfred Fleischer, of Canada.

Swami Abhedanandaji, a renowned spiritual leader from Trivandrum, gave a discourse on the *Bhagavadgita* and did inspiring Sankirtan and Bhajan. Swami Bhagavatanandaji, a distinguished exponent of the *Bhagavata*, benefited the students of the Academy with his discourses on that scripture. Swami Omkarji, Founder of Shanti Ashram and the Mission of Peace, at Waltair, also addressed the students of the Academy on his visit to this place.

A party of educationists from South Africa, belonging to the Natal Indian Teachers' Associa-

tion, was among the visiting groups of students and teachers, a large number of whom visited the Academy from time to time.

Other seekers from South Africa, who came in their individual capacities, for study in the Academy and stayed for longer periods, were Sri R. Sewpal, Sri R.V. Naidu, Sri K. Subramoney, and Sri M.S. Reddy.

An interesting feature of the lectures given here by visiting professors and doctors was presented by Dr. Ian Kent, M.D., when he explained his researches into the study of the personality of man through the observation of the colour of the iris.

Another important feature was a series of lectures by Sri S. Subba Rao, of Hyderabad, on the philosophical import of the *Bhagavadgita* and its practical application in daily life, which he gave during the month of May, 1960.

#### REPRESENTATIVES ABROAD

We are glad to announce that Swami Chidanandaji, the Principal of the Academy who has been deputed by Sri Swami Sivanandaji Maharaj to spread the message of Yoga and Vedanta in the Western countries, has been ably carrying on his mission since his arrival in the Uni-

ted States last year. He had recently been guiding the activities of the Sivanandashram in Vancouver, B.C., Canada. Another professor of the Academy, Swami Vishnudevananda, also on deputation in America, has been conducting the mission through the Sivananda Yoga-Vedanta centres in Montreal and Ottawa, in Canada, and New York, San Francisco and Minneapolis, in the USA.

A Sivananda Study Circle has been formed a few months ago at the Hindu University at Varanasi, through the efforts of Swami Narayana-nandaji, with the primary purpose of placing before the students of the University an ideal of life which is alive to the ancient culture of the land and which enables the cultivation of a synthesis of spiritual and secular values in a harmonious way.

We are confident that the pious aspirations of the seekers of truth and their sincere efforts will enable the Academy to serve humanity on a wider and more effective way for the spiritual good of the world and the promotion of peace and harmony all round.

*Swami Krishnananda, Acting Principal,  
Yoga-Vedanta Forest Academy,  
Swanandanagar, Rishikesh.*

## Brief Reviews of Publications

**REFLECTIONS ON THE TALKS WITH SRI RAMANA MAHARSHI:** *By S.S. Cohen; Sri Ramanashram, Tiruvannamalai, South India; Rs. 4.*

An interesting exposition of Sri Ramana's sayings on different topics, in answer to questions put to him by devotees, is given in this work by a spiritual seeker long associated with the sage. A record of the "Talks" was maintained by Sri M. Venkataramiah from April 1935 to May 1939, which provides the basis of this book. Some of the subjects dealt with herein are: Happiness and Misery, Life and Death and Rebirth, Destiny and Free Will, Heart and Mind, Dhyana and Dharana and Samadhi, the World, God, the Jnani, and so on.

THE COLLECTED WORKS OF RAMANA

**MAHARSHI:** *Edited by Arthur Osborne; Sri Ramanashram, Tiruvannamalai, S.I.; Rs. 5.*

Though the writings of Sri Ramana Maharshi have been few and far between, they represent to the spiritual seeker the cream of the Vedantic wisdom. The Sage of Arunachala taught in silence to those who had the good fortune to seat at his feet. His life was his message. The fulcrum of his teachings was 'Who am I?' It is this question that he asked everyone to enquire from oneself, and in the ultimate answer to it lay the realization of the Supreme. The collection given herein include the sage's masterly essays on Advaitic realization, entitled "Self-enquiry" and "Who am I?" "Five Hymns to



Arunachala," "Five Verses on the Self," and a number of other verses on different topics, are replete with spiritual meditations and aphoristic observations. The second part of the book contains adaptations and translations from scriptures as rendered by Sri Ramana.

**A SEMINAR ON SAINTS:** *Edited by Dr. T.M.P. Mahadevan; Messrs Ganesan & Co. (Madras) Private Ltd., Madras 17; Rs. 12.50.*

This compendium of the life-stories and the teachings of a number of representative saints of different religious traditions is the outcome of a seminar held in Madras, in 1956, by the Indian branch of the Union for the Study of the Great Religions (which has its headquarters in England). The contents are the papers contributed by learned men of letters to the seminar, and constitute an inspiring collection of shining examples of spiritual quest and realization, from which all seekers of truth could abundantly benefit and derive guidance. Lives of saints have always been blazing torches of human aspiration towards the Divine, of compassion, humanity and self-sacrifice. While representing a large number of South Indian saints, the volume also includes Narada, Gorakhnath, Ramakrishna, Aurobindo, Kabir, St. Benedict, St. Francis of Assisi, and others.

**DHYANA BUDDHISM IN CHINA:** *By Dr. Chou Hsiang-Kuang, Ph.D.; Indo-Chinese Literature Publications, Allahabad; Rs. 10.*

The author of this work, who is a Professor of Chinese Studies in the Allahabad University, and who has distinguished himself in the interpretation of Sinology, deserves to be congratulated for having presented an authoritative work on what is popularly known as Zen Buddhism, a very fascinating subject which has lately been holding the attention of the younger generation in many parts of the world. The book is divided into seven chapters, beginning with introductory notes on Dhyana Buddhism in China and its history and teachings and also dealing on its process of attaining enlightenment by understanding at first the nature of the mind. The life-stories

and the teachings of different Dhyana teachers, who lived during various dynasties such as the Sung, the Yuan, the Ming and the Ch'ing, are also given. It is a valuable addition to the recent publications on religion and philosophy, and should be profitably studied by all interested readers.

**YOGA HEALTH SEMINAR:** *Compiled by the Yoga Health Department of the Bharat Sevak Samaj, 27-A, Theatre Communication Building, Connaught Circus, New Delhi; Rs. 4.*

The Bharat Sevak Samaj should be commended for taking a substantial interest in popularizing the knowledge of Yoga, particularly through Hatha Yoga exercises. An All-India Yoga Health Seminar was organized in 1958, in New Delhi, for the promotion of this objective. This publication presents the proceedings of, the papers contributed to, and the decisions taken at, this seminar. The Yoga Health Department of the Bharat Sevak Samaj has been doing very useful work since 1952 by way of training thousands of people in Yoga exercises. Needless to say, many have been and are being benefited by attending the Yoga classes held under its auspices. We wish them increasing success in this laudable work.

**MATRI VANI:** *A selection of sayings of Sri Anandamayee Ma; translated from Bengali by Atmananda; Sri Anandamayee Sangha, Bhadaini, Varanasi, U.P.; Re. 1.25.*

Sayings of saints are always a source of pulsating, ennobling and transfiguring inspiration to all seekers of truth. They solve their doubts and cheer and guide them along the path of realization. This booklet gives a collection of pithy sayings of Sri Anandamayee Ma, one of the famous contemporary saints of India, who has been inspiring and guiding thousands of people since many years. Simplicity, directness and practical wisdom are the characteristics of her teachings. They are at once sublime and matter-of-fact, generally useful and charged with the fervour of devotion to God. All spiritual aspirants

would highly benefit from their study and practice.

**NEW FAMILY PLANNING:** *A brochure published in commemoration of the fourth anniversary celebration of the Kanya Gurukulam, Madras 21.*

Since its inception in 1955, the Kanya Gurukulam in Madras has been doing excellent work in the field of fostering and disseminating the ideal of womanhood as represented in the ancient culture of this land. The Kanya Gurukula's efforts in the sphere of family planning, more or less on

the lines advocated by Mahatma Gandhi, with accent on self-control and enabling young women to take an increasing interest in literary, artistic and socially and economically useful activities, as well as its endeavours in presenting before them a spiritual perspective in household relationship, deserve commendation and support. The brochure on family planning tries to present its case on these lines, while proffering its arguments against artificial methods. It is a question for the householders to find out the extent of their practicability.

## A Bouquet of Sayings

A man's character is like a tree; his reputation is but its shadow.

A man shows his own character by the way he portrays another's.

Children need models more than they need critics.

If you would never blunder, never act!

A good name is seldom got by giving it to oneself.

He is well onward in the way of wisdom who can bear a reproof and mend by it.

Hate can be the aftermath of undue familiarity.

The greatest fool is he who fools himself.

A nation's strongest wall is the courage of its people.

He who lies down with dogs shall rise with fleas.

The end of one thing is the beginning of another.

Every horse thinks his load is the heaviest.

An ancient truth can never stand in need of a guilty lie.

He who stands on his own feet never kicks the other man.

Good family is the nucleus of man's morality.

The gratitude of most men is nothing but a secret hope of receiving.

Even a blade of grass, if badly grasped, can cut the hand.

There is no use burying the hatchet if you leave the handle sticking out to trip over.

The fool never tires of reciting his successes; the wise man meditates upon his mistakes.

The wise judges what he hears by what he sees; the fool judges what he sees by what he hears.

Humility is a virtue; but over modesty bespeaks of a deceitful mind.

I believe that man is only drawn to goodness through the good.

It is in the trifles and when off the guard that a man best shows his character.

I respect faith, but doubt is what gets you an education.

A good listener is not only popular everywhere, but after a while he knows something.

Want to make enemies of people? Tell them their defects.

I realized that an honest apology heals bitterness and creates unity, and is the basis of a new world.

I have realized that what one gives, one receives. If one gives affection, it comes back in abundant measure; if it is hatred, then we get that in return with more acrimony.

Marriage was probably developed, not only for the better care of children and property, but also to save us from the tyranny of sex.

[A collection from various sources]



## Latest Sivananda Publications

**SIVANANDA LITERATURE**, Vol. I, presents a masterly collection of the saint's writings spread over more than two hundred of his works and dealing on topics such as ethics, philosophy, religion, Yoga, Vedanta, medicine, music, education, culture, and so on. The volume also gives an elaborate collection of the opinions of numerous journals on his different works. (Rs. 20, crown-quarto pp. 450 plus CXXII)

**PRACTICE OF BRAHMACHARYA** (seventh revised and enlarged edition) gives a detailed analysis of the subject and provides various methods for its observance. It is one of the essential books that all spiritual aspirants should study. (Rs. 3.50, crown-octavo pp. 232)

**MORAL AND SPIRITUAL REGENERATION OF THE WORLD**: The *Tamil* edition is translated by Sri J. Subramania Iyer and published through the Tamilnad Sub-Committee of the Sivananda Literature Dissemination Committee. (Also available from Sri Om Narayan, 21 Mannarswami Koil Street, Royapuram, Madras, at Re. 1 per copy.)

**MORAL AND SPIRITUAL REGENERATION OF THE WORLD**: The *Telugu* edition is translated by Sri M.V. Narayan Rao, and published through the Andhra Pradesh Sub-Committee of the SLDC. (Also available from Sri M.V. Narayan Rao, President, Divine Life Society, Berhampur, Dist. Ganjam, Orissa, at Re. 1 per copy.)

**MORAL AND SPIRITUAL REGENERATION OF THE WORLD**: The *Gujarati* edition is translated by Sri Vishnudev S. Pandit and published

through the Gujarat Sub-Committee of the SLDC. (Also available from Sri Suryakant B. Shah, 894 Tokarshah's Pole, Jamalpur, Ahmedabad, at Re. 1 per copy.)

**ANANDA GITA**: The *Gujarati* edition is translated by Dr. Sivananda Adhvaryoo, and published through the Gujarat Divya Jivan Sangh, Virnagar, Saurashtra (from where copies are also available at Re. 1 apiece).

**LIGHT-POWER-WISDOM**: A reprinted Hindi edition is now available at Re. 1 per copy.

**LIGHT-POWER-WISDOM**: The Urdu edition is translated by Sri Om Prakash and published through the Amritsar Branch of the Divine Life Society. (Re. 1)

**ESSENCE OF YOGA**: Extra copies of the Urdu edition, translated by Sri Jitendranath Khullar, and published through the Punjab Sub-Committee of the SLDC, are now available at Re. 1 per copy.

**LA PHILOSOPHIE DE SWAMI SIVANANDA** is a French translation of some of the selected writings of Swami Sivananda, which is published in pamphlet form by the European Divine Life Society, Trogen, Switzerland.

**THE LIGHT OF LIFE** and **THUS INITIATES SIVANANDA** are the latest English pamphlets which present some of the choicest writings of Gurudev. **HOW TO BECOME RICH** (second edition) is another pamphlet just published. (The last two pamphlets are priced at 50 nP. and Re.1, respectively.)

### SELECT WORKS OF SWAMI SIVANANDA

Fourteen Lessons in Raja Yoga	Rs. 2.50	Joy-Bliss-Immortality	2.00
Dhyana Yoga	3.00	Sarva Gita Sara (Essence of all Gitas)	5.00
Self-Knowledge	4.00	Practice of Ayurveda	5.00
In the Hours of Communion	2.00	Yoga Lectures (By Swami Chidananda)	10.00
World Peace	4.00	Miracles of Sivananda	2.00
Advice to Women	1.00	Valmiki Ramayana (Original Sanskrit)	15.00
Illuminating Messages	4.00	Religious Education	4.00

*Sivananda Publication League, P.O. Sivanandanagar, (via Rishikesh), U.P.*



# Birthday Celebration of Swami Sivananda

The 74th birthday of H.H. Sri Swami Sivananda will be celebrated at Sivanandanagar, Rishikesh, on September 8, 1960. There will be an all-day programme of prayers, devotional music and discourses appropriate to the occasion. As usual, the birthday of Sri Swamiji will be commemorated with the publication of some of his old and new works and a "Birthday Souvenir" issue of *The Divine Life* magazine. The following is the tentative programme:

- 4.30 to 5.30 a.m. Common prayers and meditation
- 5.30 to 6.00 a.m. Yoga exercises
- 6.00 to 7.00 a.m. Discourses on Swamiji's teachings
- 8.00 to 9.30 a.m. Darshan of Swamiji;  
Presentation of newly-printed books
- 9.30 to 10.00 a.m. Pada Puja
- 10.00 to 11.00 a.m. Mantra Diksha and devotional music
- 9.00 to 11.00 a.m. Havan and Maha Puja at the Temple
- 12.00 to 2.00 p.m. Birthday feast
- 3.00 to 4.00 p.m. Sankirtan and Bhajan
- 4.00 to 6.00 p.m. Discourses on Swamiji's teachings;  
Devotional music
- 6.00 to 6.30 p.m. Ganga Puja and Arati
- 8.00 to 11.00 p.m. Satsanga: music performance and  
discourses, etc.

All are cordially invited to attend the birthday celebration at Sivanandanagar, after having obtained the permission of the Secretary, Divine Life Society. Voluntary donations towards the furtherance of Sri Swamiji's divine mission, especially in the form of reprints of his books, will be thankfully accepted on the occasion of his 74th birthday.

We request the Branches of the Divine Life Society to celebrate the birthday of Swamiji in a befitting manner—in the lines mentioned above or in any other way considered appropriate.

*Swami Krishnananda, Chairman, Birthday Committee,  
P.O. Sivanandanagar, (via Rishikesh), U.P., India.*

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## LIGHT-POWER-WISDOM

*(Translated into French from the original of Swami Sivananda by Princess Arenberg, and issued by the European Divine Life Society, Trogen, Switzerland, and continued from the previous issue)*

### SOYEZ BONS, FAITES LE BIEN

Agissez toujours sans attachement. Accomplissez l'action qui doit être faite, car en agissant sans attachement, l'homme atteint l'état suprême. (Gita III-19)

Quand l'idée du bien devient partie intégrante de l'être même d'un homme, il n'a plus alors nul mobile mauvais. Il prend un plaisir immense à servir les autres, à leur faire du bien. Il y a

une joie particulière à accomplir un service désintéressé.

Développez-vous. Purifiez votre cœur. Vivez dans un véritable esprit de service désintéressé. C'est alors et seulement alors que vous réaliserez la vraie gloire du service désintéressé.

Puissiez-vous jouir de la vraie félicité de l'Éternel!



## Navaratri Puja

The Navaratri Puja or the nine-day festival of the Divine Mother in her three aspects, viz., Durga, Lakshmi and Saraswati, will be held at Sivanandanagar, from September 21 to 29. On every night of the festival a special worship will be conducted, preceded by a separate worship in the morning, including *havana*. There will also be *parayana* of *Durga Saptasati* and recitations from other appropriate scriptures, discourses, study of Sri Swami Sivanandaji's writings on the worship of the Divine Mother, music performances, and *Devi samkirtan*. All devotees are welcome to attend the Navaratri festival and participate in the common worship, after having obtained the permission of the Secretary of the Divine Life Society. We will also offer worship on behalf of those who are unable to attend personally, on request.

### 42nd ALL-INDIA YOGA-VEDANTA CONFERENCE

The 42nd All-India Yoga-Vedanta Conference, also known as the Divine Life Sadhana Weekend, will be held here from September 26 to 29, which will, in addition, include the convening of the 24th session of the All-World Religions Federation and the 22nd session of the All-World Sadhus Federation. As usual, the four-day programme will consist of: common prayers, Japa and meditation from 4.30 a.m. to 5.30 a.m.; Yoga exercises, including *asana*, *pranayama* and *surya-namaskara*, from 5.30 a.m. to 6.15 a.m.; discourses on Yoga and Vedanta from 9.00 a.m. to 11.00 a.m.; Mantra-writing from 3.30 p.m. to 4.00 p.m.; and another session of discourses on Yoga and Vedanta from 4.00 p.m. to 6.00 p.m. The evening programme of *satsanga*, consisting of devotional music, discourses and prayers, from 7.30 p.m. to 10.30 p.m., will be according to the Navaratri celebration schedule.

We cordially invite all interested spiritual seekers to attend the Yoga-Vedanta Conference and the meetings of the All-World Religions and the Sadhus Federations, after having obtained the permission of the Secretary of the Divine Life Society. Voluntary contributions for the Navaratri Puja and the Yoga-Vedanta Conference will be thankfully accepted by:

*Secretary, Divine Life Society, P.O. Sivanandanagar, (via Rishikesh), U.P.*

### CONSTRUCTION OF 'KUTIR'

With the increasing activities at Sivanandanagar in the field of the dissemination of spiritual knowledge and other forms of public service, residential and office accommodation is being continually expanded, so as to meet the demand of work and the inflow of visiting aspirants from all over the world.

We welcome generous devotees to build rooms in their names or in memory of their relatives, at Sivanandanagar, which will be useful to them when they visit the Ashram or when they wish to settle down here after retirement, and which will otherwise accommodate spiritual aspirants and thus be of valuable use to the Divine Mission of Gurudev Sivananda. Construction charges of a medium-size room: Rs. 2,500. Particulars from:

*Secretary, Divine Life Society, P.O. Sivanandanagar, (via Rishikesh), U.P.*